Evangelical Christendom

"Unum Corpus unum in Christo."

Jan.-Feb., 1922.

Evangelical Unity

THE magazine of the World's Evangelical Alliance may be expected to offer some comments upon a correspondence under this heading which has recently appeared in consecutive issues of our contemporary *The Record*. The name of the Alliance and its central position as an organisation for promoting the union of and unity between Protestant and Evangelical Churches and Christians is intimately associated with Evangelical Unity. It seeks to guide to the Divine plan, to lead, and point the way to the fulfilment of Our Lord's prayer for the unity in Truth and Love of *all* who believe on Him, "that they all may be one" in manifested unity, as they are really and truly one already in Him, Who is "the way, the truth, and the life." Such an object might befit an organisation without the addition of a doctrinal statement, but ever since its inception in 1846 the Alliance has maintained witness to the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures, to the Deity, Humanity and Atoning Work of Our Lord Jesus Christ, and to the Person and Work of the Holy Spirit. These main, and we think sufficient doctrines form the present basis of Membership with the Alliance throughout the world influence and work of the British Organisation. They are doctrines held in common by the Protestant and Evangelical Churches and Christians throughout the world, and we know that our readers everywhere appreciate the ever-widening influence of the Alliance in the direct interests of Christian Unity and Reunion, and the far-flung co-operation which its practical work represents.

The question which seems to be raised by the correspondence referred to is one of comprehension. It centres round the Bible as a book which, as George Herbert quaintly puts it, is not only "the Book of God, but the god of books." We may say in passing that the World's Evangelical Alliance accepts and circulates the Bible with the same regard for its sacred and unique character as that which animates the British and Foreign Bible Society, a Society which in itself is a magnificent example and exponent of Christian Unity. It does not circulate the Apocrypha, for its writings have neither the claim to Divine inspiration or to canonicity. It circulates the Bible with absolute confidence that it is its own best proof, and does not need to be protected by the statement of how men were divinely inspired to produce it. We think the present time unfortunate to raise issues on the question of theories of inspiration, not because the Alliance favours what is known as Higher Criticism, or as some express it, destructive criticism, but for two quite clear reasons: (1) We have no right to demand what the Bible does not demand, viz., that exact agreement as to the theory of inspiration is a hall-mark of Christian loyalty; (2) There would be extreme difficulty in arriving at a consensus of agreement in regard to matters which, apart from the original writings, which are not extant, affect translations and versions concerning which such terms as verbal inspiration require interpretation. Moreover, there is a

swing of the pendulum in the positive direction. Modernism is having its fling, but naturalistic conceptions and interpretations have failed to supply the living water which flows from the Word of God, and the fountain of spiritual waters which it reveals throughout in the living Word, the Lord Jesus Christ. And the spade of the archæologist has already brought to light evidence which proves the accuracy of the Holy Scriptures, as much in the Old Testament writings as in the New. The great need of the moment is to foster Christian love and fellowship, and to avoid cleavage among those who otherwise are one in absolute loyalty to the Lord Jesus Christ as God and Saviour, particularly of the younger generation. We must not narrow down the glorious comprehensiveness and universality of the term Evangelical, or threaten division where unity in and around the Name and Work of the Lord Jesus Christ is so desirable and necessary.

We need have no fear for the Ark of the Lord. What we all need is closer acquaintance with Him; more humble seeking for the indwelling of His Spirit, Whose office it is to guide into all truth; more of the fruits of the Spirit—love, joy (how greatly the world needs to witness Christian joy to-day), peace, goodness, meekness, faith. Against such there is no law. Evangelical Unity bases its comprehension on the fact of inspiration attested by lives which are shining examples of devotion to the One Lord Whom the Bible reveals. As someone has said :—

"Tell me in brief the Christian's daily rule,
Live Christ, give Christ, this sums it up in full.
We live a Person, and that Person, Jesus,
He saved from sin, from self He comes and frees us.
This done, new joy fills every dawning day—
What joy like giving a full Christ away?"

H. M. G.

Common Prayer.

**Faith is the substance of things asked for;
The evidence of things not seen.**

"Our prayer is unto Thee, O Lord, in an acceptable time."

THANKSGIVING—

For the widespread observance of the 75th Week of Prayer, for reports of spiritual blessing and revival coming daily to hand, and for all the Christian Fellowship manifested.

LET US PRAY—

That the Church may awaken to God's conditions of true Revival and be willing to act upon them.

That the showers of spiritual blessing already falling in East Anglia, Scotland and elsewhere may become a copious and widespread rain.

That present theological unrest may be used of God to make many more diligent in Bible study and more earnest in prayer.

That those unable to have fellowship with those who differ from them, although true followers of Christ, may learn of Him.

For more Christian love, which beareth all things, believeth all things, hopeth all things, and endureth all things.

For all Agents and representatives of the Alliance, both at home and abroad.

For the British Council and its responsibilities both as regards finance and the future. Also for all Foreign Branches and Agencies of the Alliance working in its great cause of Christian Unity and Co-operation.

Notes.

The Universal Week of Prayer.—Reports daily coming to hand evidence unusual interest in the Week of Prayer. It was the seventy-fifth observance, and on no previous occasion has the Alliance been privileged to obtain the same degree of co-operation, and we hope we may add the same degree of blessing. We believe this to be true. The hearty thanks of the Council of the Alliance are tendered to all who have co-operated to ensure this issue, individuals as well as organisations. Among the latter are included the National Council of the Evangelical Free Churches and the Y.M.C.A., but the mention of these organisations does not overlook the hearty co-operation evidenced by the numerous signatures of heads of Churches, and representatives of the Bible and Missionary Societies which appear on the universal programme as printed in London. The Federal Council of the Churches of Christ in America again adopted the programme and circulated it to the numerous Churches comprised in their organisation. A letter received from Mr. Robert Wilder, General Secretary of the Student Volunteer Movement for Foreign Missions, made reference to this fact, and added, "Certainly there never was a time in the world's history when intercession was needed more than at present. The prayers of many Christians in America will be rising to God during the first week of the new year along with the prayers of British Christians, and Christians around the world." In France steps were taken to circulate the French translation of the programme so that every Pastor in France and Algeria received a copy, and a special leaflet to accompany the programme was printed for circulation in Paris, being distributed at the doors of the various Churches and supplied to the weekly religious newspapers. Pastor André Monod, the General Secretary of the Alliance Evangelique Francais mentions that the goodwill in all the French Protestant Churches goes far beyond what organisation can achieve. Then we have good news from Czecho-Slovakia and Transylvania, where there is a thirst for fellowship arising from the new situation in regard to religious liberty.—A letter from Cluj-Kolozsvar (Roumania) states that the universal programme for the Week of Prayer was published in the official organ of the Hungarian Reformed Church of Transylvania, by which more than five hundred pastors who previously knew nothing about the Alliance or its Week of Prayer received a copy. The Bishop himself, Rev. Charles Nagy, presided over one of the local meetings, and during the week the larger hall of the Reformed Theological Seminary was filled with people. From Vienna we learn that the meetings were well attended and inspired by a sincere spirit of unity. The German edition of the programme was in use, the same having been printed in several papers, there being no essential difference between the British programme and the German translation. The following paragraph appears in *The Orient*, published in Constantinople:—

THE WEEK OF PRAYER IN CONSTANTINOPLE

"Special meetings during the week of January 1 to 8 were held in connection with the Evangelical Alliance, in Pera and Gedik Pasha among Greeks, and in Scutari and at the Vlanga Church among the Armenians. The latter building was crowded each evening during the week, and a deep interest was shown; the language of the meeting alternated between Turkish and Armenian, but both tongues were used at each meeting. There is a good degree of earnestness among the membership of the various Constantinople Evangelical Churches."

At the time of going to press we have not received reports from more distant parts, but we know that more than usual interest has been manifested in India, China, Japan and other countries. Next year, D.V., the Week of Prayer falls a little later in the year, the first Sunday in January being January 7th. The Universal Week of Prayer, therefore, will be observed from Sunday, January 7th, to Saturday, January 13th inclusive.

The Central London Meetings.—Although united meetings are arranged during the Universal Week of Prayer in many suburbs of London, central meetings, arranged by the Council of the British Organisation, are held annually, usually at noon, daily throughout the Week. This year the central meetings were held at the Central Hall, Westminster, there being a strong platform each day, the attendances being representative, and responsive to the opportunities created for extempore prayer. It was a great pleasure to meet on the first day, Monday, January 2nd, under the presidency of the Master of Kinnaird, the hall being quite full. Many must have recalled earlier days when Lord Kinnaird was able to preside on this day, greatly regretting the fact of his absence through continued ill-health. The subject of "Thanksgiving and Confession," enabled the Master of Kinnaird to make appreciative reference to the work of the Alliance, more especially in connection with the Week of Prayer, and the following extract from his speech will be read with interest by those unable to be present at the Central Hall:

"The World's Evangelical Alliance has called us together to manifest our unity as Christians. That is the special object of our meeting to-day, and the universal subject is 'Thanksgiving and

Confession.' This is a very important milestone in the life of the World's Evangelical Alliance; it is its seventy-fifth year, and in looking back to the days when the Alliance was founded, and in thinking of the aims that those who founded it had, one realises that God has blessed their endeavours in what has been accomplished in the past. I am sure we have the greatest cause for thanksgiving for the growth of this work. God has most certainly blessed it. Perhaps more at the present time than at any other, the opportunities for it are greater. The object those who started it, had, was to draw Christians of all the Protestant Churches together, and we can thank God that at the present time there is a greater desire for unity amongst all the Christian Churches than there ever has been before. May God give us grace to make most of this opportunity as we have it now. I think, in all parts of our life in the goodness of God, we may hope to draw together a great deal more than we have. In our business life, and in all aspects of life, if only we can get Christian principles carried out, there will be a drawing together, and this will be helped immensely, I think, by a Society such as the Alliance. We look at the world and we see how wonderful the opportunities are. We look at the nations, founded very largely on Christian principles, and we see how wonderful is the endeavour for peace and goodwill that has been shown by the Nations in Conference at Washington. Certainly our opportunities are enormous. What are we going to make of them?

"Another branch of the work that was started in a small way, and that God has blessed, and that gives us immense opportunities, is the Week of Prayer, begun by a few people in this country and now observed around the whole world. In this Week of Prayer we have no doubt that we are carrying out the command we have received as Christians. The Programme reminds us of the many years we have thus met to pray, also that very special blessing is promised if there is unity of petition.

"This Alliance has, I think, been blessed by God in a remarkable way. When we think that every nation in Europe, also that America, Japan, China, and India are uniting in this week under one programme, I feel that we may look, as a result of this united prayer, for the greatest blessing from God. And have we not an opportunity of extending this? If all Christians would join together and come in a simple way to God with their difficulties, what a flood-tide of blessing we should have. I hope this Week of Prayer may be enormously extended throughout all the Christian world. We have been given by the Archbishop of Canterbury, in his annual New Year's Letter, a text which we of this Alliance have had as our text since its foundation, and which we believe is the only basis on which we are going to make a success of our life in this world:—'Except the Lord build the house they labour in vain that build it.'

"We have met together to-day for Prayer, and we have a Programme here directing our prayer to special objects. When we think of the servants of Christ in all lands, it is interesting to remember that this Week of Prayer was thrown open to the world by a request from Indian missionaries, I believe, seventy-four years ago; and when India is now going through a time of great difficulty, let us remember her with thankfulness and pray for the Christians in India."

On another page we give in full the helpful address, entitled "The Supremacy of Love," given at this meeting by our esteemed Hon. Secretary, Rev. R. C. Gillie, M.A. We must ask our readers, on account of space, to be content with a brief résumé of the proceedings at subsequent meetings. On the Tuesday the Bishop of Barking presided, and we hope in a later issue to give the excellent little address on "The One Church," delivered by Rev. Thomas Nightingale, Secretary of the Free Church Council. Unfortunately Mr. Nightingale drew a protest by the hope he expressed of including the Roman Catholic Church in a reunited Church, but knowing how strongly Protestant is the Free Church Council and its honoured Secretary, we fully understood him to refer to a reformed Roman Catholic Church, although even this is a hope which many think is beyond optimism or realisation. We were privileged to have the Chairmanship of the Rt. Hon. Sir Willoughby Dickinson, K.B.E. on Wednesday, and we include on another page his helpful address on "Nations and their Rulers." The subject was further developed by Rev. Thomas Yates, the meeting throughout being full of inspiration and abundant prayer. Perhaps the platform on Thursday, the day devoted to the subject of "Missions," was the strongest during the Week. Bishop Lander presided, and supporting him were Bishop Stileman, Bishop Mumford, Rev. H. Elvet Lewis, who conducted a delightful little guided intercession, Rev. Frank Lenwood, Rev. C. Lea Wilson, Rev. W. Talbot Rice, Mr. Walter Sloan and the General Secretary of the Alliance. Unfortunately the time was all too short for the evident volume of co-operation and prayer to find expression, and we were obliged to accept, although with much regret, the apology of Rev. C. W. Andrews, Secretary of the Wesleyan-Methodist Missionary Society who, having another engagement at one o'clock, asked to be excused from speaking. It was a memorable Missionary prayer meeting, with a platform representing co-operation and fellowship already manifest on the Mission Fields and growing in intensity. On Friday Dr. Douglas Adam took the Chair. We hope later to print the address given by the Ven. Archdeacon Joynt on the subject for the day, "Families, Schools, Colleges, and the Young." Introducing the topics for the day Dr. Douglas Adam also made some very helpful remarks which we quote. He said:—

"The home is the unit of society, it is the unit of civilisation, the irreducible minimum, the irreducible unit. The home life is threatened to-day from many points of view. It is threatened in thought as well as in work. It is one of the

hiddem influences against the home that there is a freedom of thought arrayed against the integrity of the home, as we understand, actual and historical. We know that the home has no bond of unity except in religion. Even a man like Mr. Wells has seen this. It is religion that gives the home its coherence, and it is the religion of the Lord Jesus Christ which gives the guarantee of the permanence of the fidelities in the home life. The more the members of a family give the first place to Jesus Christ, the more is there the guarantee of fidelity to each other. The sanctification of our affection to Christ is the sanctification of our love to one another in the home circle; and there can be no guarantee of the permanence of the home apart from the experience of religion.

"Then The School. I believe that there are multitudes of our young people in the adolescent period who have the deepest spiritual anxieties. On all hands there are multitudes of young people who are longing for light on spiritual problems. I have interviewed hundreds of them myself, and have found in them a marvellous sense of sin and a marvellous longing for deliverance from the power and guilt of sin. But the teaching that these young people have had has not been sufficiently clear, and not sufficiently definite, to lead them to a knowledge of the Saviour. There are multitudes in our Christian families of young people who do not know how to know Jesus Christ; and unfortunately in our teaching both in the Sunday school and in the Day school, there is a lamentable lack of definiteness in bringing the child into a knowledge of the truth as it is in Christ. The longing is there, but we do not adequately recognise the longing, and we do not recognise the means by which that longing is to be satisfied. I am perfectly certain we need a revival of the art of bringing young people into a knowledge of Jesus Christ. We have lost it to a large degree. We so often aim at nothing, and hit it hard. We so often talk about spiritual generalities that never actually touch the real soul needs and aspirations of those with whom we are dealing. We need a new diagnosis of the spiritual aspirations of young people, and if we could have that I am perfectly certain there would be a spiritual revival amongst them, because the Spirit of God is working with young people far beyond our suspicion.

"And then The Colleges. The conscience of the College is *good form*. I know University life during the last twenty years sufficiently well to know that *good form* is the real conscience of University life, and what we need in College life in my judgment is two things: First, we need to have a sufficient number of young men and women who are loyal to Jesus Christ at all costs and who will lift that *good form* to a spiritual level. I have seen it done in College after College, so that after twenty years the *good form* of one period had been changed and transformed simply by the spiritual courage and heroism and adventure of a few men and women who were willing to take all risks for Christ. That is what we need in University life. Then, too, we need to help students to recognise that in College life spiritual truth has just as much right to their recognition as ordinary truth, and that there is no surrender of culture in acquiring a wide knowledge of the facts that pertain to becoming a Christian; that they are truly compatible, that there is only one truth, and that the truth which Jesus Christ revealed to the human soul is consistent with the truth of civilisation and all other truths."

The closing meeting on Saturday, when the subject was "Home Mission and the Jews," was presided over by Prebendiary Webb-Peploe, the address on the subject for the day being given by Rev. W. Fuller Gooch, Rev. J. Culwick, of the London Jews' Society, conducted a brief guided intercession, and prayer was offered by Rev. E. J. Exley of the British Jews' Society, four Societies interested in Missions to the Jews being represented on the platform. It was a fitting close to the Week of Prayer upon which, in London, as elsewhere, God was pleased to give His blessing, with the promise of more to follow.

Revival: A Challenge to the Churches.—The second meeting to consider the Revival in East Anglia and elsewhere arranged by the Alliance took place on Wednesday evening, January 11th, at Westminster Congregational Church, kindly lent for the occasion. Unfortunately another great meeting had been convened on the same evening, which interfered with the attendance, but the proceedings throughout were inspiring. The platform was a strong one, and supporting the Chairman, the Bishop of Chelmsford, were the Bishop of Barking, the Master of Kinnaird, Rev. C. E. Raven, Rector of Blechingly, Rev. E. B. H. Macpherson, Convener of the Home Missions Committee of the Presbyterian Church of England, Rev. W. Fuller Gooch, Mr. A. E. Marsh and our General Secretary. On another page we print the address given by Mr. Macpherson, and only regret that the limits of space preclude a verbatim report of the proceedings. The Bishop of Chelmsford had travelled specially to London for the occasion, and was obliged to return the same night. We owe him a deep debt of gratitude, not only for his inspiring words, a résumé of which follows, but for his warm-hearted response to this call upon his crowded time in the interests of Christian Unity and spiritual awakening. We were also grateful to the Rev. C. E. Raven, who had travelled from Ipswich, and spoke from his heart of the foretaste of Revival as he had experienced it, and of possibilities of a widespread awakening along lines of organisation prevailing at Ipswich, where all Churches participated in an intensive Mission on simultaneous lines.

After hearing the reports from Ipswich, and studying what has transpired in Scotland, we are of opinion that the subject of Revival must be followed in two settings, both apparently uttering the same message but differing in methods. It is important to observe the distinction. In one Christians have been and are

being drawn together as such in fervent prayer to God for a new manifestation of the presence and power of His Holy Spirit and for witness, leading to conviction of sin and the realisation of need of the Saviour. The instruments are apparently untrained minds, some of them quite young men, recent converts, full of faith and zeal as were the apostles on the Day of Pentecost. There is an element of danger, however, to be noted, in undue emotionalism, calling for reserve in judgment, although if we accept the testimony of Christian leaders in Scotland the movement is of God, and we trust will prevail. On the other hand there is danger in over organisation, and unless we are mistaken, despite the notable events and results at Ipswich something was lacking in the apparent inability of Churches and Christians to get together as "all one in Christ Jesus," for we cannot believe that a genuine Revival can leave unsolved questions of interchange and inter-communion which at present plough a deep furrow in the pathway to Christian reunion. Nevertheless, God worked in both spheres, and the lesson, the immediate need, is for the establishment of local united prayer meetings to ask that He will lead on and continue to work, as we certainly believe He will. The Bishop of Chelmsford had much to say in his address at Westminster on this subject, and we draw special attention to the following résumé of his remarks. He reminded his hearers that they were met as men and women who had been called by God to know Him through Christ by the power of the Holy Spirit. They needed to pray to God to enable them to be in the Spirit. It did not occur to St. John to suggest theatricals or games on the Lord's Day. It was to him a day on which he must be specially in the Spirit. It was while he was in the Spirit that Christ came and spoke to him and gave him a wonderful message for the seven churches. (Revelation 2). That message was for the whole church all down the ages, and one clear thing in it was the intimate knowledge of Christ of all the different conditions of men manifested in the different churches. Did they grasp the fact that as it was in that day so it was to-day? They needed to get into the Spirit and pray, "Lord, let me hear Thy voice, let me know what Thy estimate of me is, reveal all to me to-night." That was the very first way towards Revival, to know themselves as Christ knew them, to realise exactly where they were, to be stripped of everything that disguised their real condition in their own eyes, to know whether they were a living or a dead church, whether they were cold or hot or lukewarm, where they stood! What was the church's characteristic to-day? In many cases all that the church was to its members was that it was a great spiritual restaurant, and some people got the idea that the church of Christ was a great spiritual Red Cross Society where they could get spiritual healing. That was the current conception of the church. But did our Lord really found His church for that purpose? Did we send our lads out to the front during the war that they might be fed well or have the best Red Cross apparatus the world has ever known? We sent them there to fight and overcome our enemies. To do that we fed them well. That was the parable; the Church of Christ was not a spiritual restaurant or a Red Cross Society; it was God's fighting armour. Would the man in the street believe them if they told him that the church was a fighting force? The church was not half unpopular enough; the world to-day never felt the great push on their side; it never felt that it was up against a mighty force. They should not want to be popular; they needed to follow their Master. Wherever the apostles went there was a row; "these men who have turned the world upside down have come hither." The first move towards a Revival was that they recognised that the church was not something to supply their needs morally, but that it was an organisation, of which they were members, that had to be ever unpopular, ever crucified like its Lord, ever moving onward and pressing everywhere and fighting to overcome the world. If they were to have a Revival they must realise that the church was meant to uplift, and that it must have more concern with the outsider than with the insider; they must go out and seek for the lost sheep and rediscover the power of the Gospel. Conversion of the hearer must be the aim of every preacher. They would never regenerate the world by a social gospel or by a gospel of philosophy and science; they would only convert the world by Jesus Christ. That must be their task. They must revive *themselves* "Ye shall be witnesses unto me!" By talking? Yes, but first of all by living.

The Malta Mission.—We have continued good news from Malta, where Mr. Falzon and Mr. Maggi are finding outlets for quiet work, including the distribution of Scripture portions and other literature. In a letter from Mr. Falzon dated 14th January he acknowledges the receipt of a copy of the volume, Creative Christianity, which we sent him, and commenting on its contents says: "I am indeed greatly thankful to Our Heavenly Father in belonging to that class of Christians who are deeply grieved for the growing tide of Modernism within the Church of Christ, which is undoubtedly the spirit of apostasy foretold by the Apostle Paul in his first Epistle to Timothy. The pure old-fashioned Gospel as preached by Spurgeon is the Gospel to which I cleave and teach others. I am therefore exceedingly glad that the Evangelical Alliance has undertaken the noble task to produce such a timely book as Creative Christianity is, and trust it will prove abundant blessing to many. Notwithstanding that we have met with greater difficulties than we had before, God is continuing to bless His work here, and to encourage me and

Mr. Maggi. I read with the greatest interest in the Life of Faith and also in Evangelical Christendom your interesting and important letter about the deputation from the Council to the Colonial Office concerning Religious Liberty in Malta." Mr. Falzon then enters upon matters concerning Civil Marriage in Malta, which will be helpful to the Council in following up this important subject.

We have also received an interesting report from Mr. Maggi on his work during 1921. We take the following extract therefrom, and ask that both Mr. Falzon and Mr. Maggi may continue to be specially remembered in prayer.

"During December last I have distributed the Word of God among the inhabitants of this island. I have been in many different parts of our country, viz., in villages as well as in towns. Numerous are the houses in which I have been during the said period, and numerous also are the persons unto whom I have spoken about religious matters, offering them the Holy Gospel, and recommending them to read it often, and to keep its teachings as a dearest thing. I can freely assert that all persons to whom I have spoken, with the exception of a very few, have listened quietly to speaking, and received with thanks the Scriptures that I have offered to them.

"All persons about whom I have spoken to you during the year 1921 seem to be still strong in their faith, because when I meet them they speak to me always about the same thing, namely, about religion, asking me about difficulties concerning religious doctrines. I am observing also that Mr. Falzon and I both enjoy the sympathy of many persons who a short time ago were against us; because now instead of persecuting us in different manners as they were doing, they are speaking and saying good things of us. It appears clearly, thanks to God, that this great change is the effect of the power of the Gospel.

"On the date 17th I met two persons at Casal Paula, who had a long conversation with me about religious matters for mere curiosity. After four days, one of them came to see me in Valletta, in order to borrow some controversial books, telling me that the conversation we had had moved his heart, and incited him to enquire about religion.

"There called at my house during December last, in order to inquire about religion, ten persons. I sold 37 Gospels, and gave gratuitously two Bibles, a Testament, 64 Gospels and many small tracts. The Scriptures I have distributed during the year 1921 I had partly from Mr. Plunkett, partly from Mr. McBain, and partly from Mr. Falzon.

"Malta, 2nd January, 1922. J. Maggi."

Latest News from Mr. Adam Podin.—On another page we print some extracts from Mr. Podin's letters, together with a photograph he sent us of himself, Rev. George Grubb, and other workers in the series of Alliance conferences held during the latter part of 1921. We have received a further letter from Mr. Podin, an extract from which follows. It is dated January 2nd:—

"Your welcome letter with the enclosed cheque and other letters reached me just on my birthday morning. As I was thinking on the mercies that the Lord had shown me in the past—the wonderful way He has led me—my heart was full of thanks and worship. It was a very remarkable mile-stone on my life's roadside; I saw the No. 60 on the mile-stone. Looking with some kind of care into the future I could not see very far, as the future is always hid away in the darkness.

"As I was pondering over my future, so your letters were handed to me in my bed (as I did not feel quite well on that morning). It was a joy and gladness, and I took all from the hands of my Saviour and the gifts as an earnest token that my Guide will undertake the care for the dark future. All I have to do is to cast all my cares on Him, walk close at His side, at the same time carefully examining the chart that shows us the path. 'So on I go not knowing, I would not if I might: I'd rather walk in the dark with God than go alone in the light.'

"I see in the Old Testament the Levites were freed from regular service at the age of fifty, they should only minister under or with their brethren: but it is a difference now with us. The Lord has blessed my labour in the past, and looking from the present into the future what a large field of labour lies before my spiritual eyes! The whole land open for the Gospel. Prison doors all opened, sinners imprisoned in despair, waiting for words of comfort, words of life and light. The youth are willing to unite and do something for their comrades. My Leper Mission is much owned by God, as in the year behind us from sixty lepers ten are now real children of God, suffering from their awful sickness, and with each day increasing pain and poverty, but rejoicing in their Saviour, Who will bring them through. The fields are white already to harvest!

"I send you in two packets our Programme for the Week of Prayer. It was such a difficulty to get ready in time. I have done all I could to arrange and call in existence meetings during the Week of Prayer, sending the Programme all over the land. Our own prayer meeting in my church commenced with special signs of blessing. Two souls sought the Lord, both fathers of their distressed families. They were broken down by the power of the Holy Spirit.

"We had a most blessed Christmas festival. The English Baptist Women's League had sent three beautiful parcels for distribution among the poor and children. It was a trouble for a time to get them through the Custom House. The Lord's hand was still in the matter. Just three days before Christmas I got not only those parcels but a great many more sent by the American Baptist Relief Committee. Arrangements were made for the bales to be sent to different parts, and distribution was organised so that thousands of distressed children and poor got something that was precious. The Sunday School in my own Church of some 100 children were made happy through the gifts sent by the aunts and uncles on the other side of the ocean. So the Lord has helped us in the past, and we trust He will carry us further on.

"Adam Podin."

The General Secretary's Visit to Paris.—By invitation of the Committee of the Alliance Evangelique Francais, the General Secretary paid a visit to Paris, leaving London on January 16th, and spending three days in the French Capital. Mr. Gooch had the privilege of meeting many of the foremost leaders of Christian life and work in Paris at a reception arranged on Wednesday, January 18th, and of speaking on the practical work of the Alliance at home and abroad. He also addressed by invitation the annual meeting of the English speaking branch of the British and Foreign Bible Society in Paris, taking the place of a representative of the U.S.A. who was unable to be present. Among other engagements he addressed the weekly united Missionary prayer meeting held at the headquarters of the Paris Evangelical Missionary Society, Pastor Couve, the General Secretary, presiding and interpreting. Under the guidance of Pastor André Monod, the French branch of the Alliance is entering upon new life and activities, and it is hoped that the visit of our General Secretary will encourage this issue. Following Mr. Gooch's visit, the British Council have forwarded a gift of £30 from the funds of the Alliance towards the restoration of the French Protestant Churches destroyed during the war. The gift has been allocated towards the cost of restoring the Protestant Church at Rheims.

The Wesley Bible Union.—In our last issue we expressed regret for having to utter a warning against the spirit and methods of any union or organisation, and called attention to an unprovoked and unjust statement concerning the Alliance inserted in the Journal of the Wesley Bible Union. We took this matter up further and as the Alliance has no secrets and nothing to conceal or regret in either its policy or theology we corresponded with the President of the Union in question. In the February issue of the Journal referred to, without publishing the correspondence, there are six pages devoted to extracts from the same, which might not call for further comment were it not for the fact that after an apology for the damaging statement made, the suggestion is added that in the note inserted in our previous issue we used the name of our much honoured and esteemed friend Rev. Dinsdale T. Young without justification, and with malicious intent. The facts are as follows. After the appearance of the damaging statement referred to we received a letter from a well-known clergyman asking if it were true. We immediately refuted the statement, and wrote to Mr. Dinsdale T. Young asking that, being a member of the Council of the Alliance and a Vice-President of the Wesley Bible Union, he would assist us in securing reparation. We append in full the reply to our letter received from Mr. Dinsdale Young :—

Dear Mr. Gooch, November 18th, 1921.

I am sincerely sorry that such words appeared in the *Journal of the Wesley Bible Union* concerning the Evangelical Alliance. I never attend the meetings of the Union, and have several times requested that my name be taken from the list of Vice-Presidents, as I do not coincide with many of its doings. With every best wish, very sincerely Yours,

(Signed) DINSDALE T. YOUNG.

P.S.—Hearty thanks for the copy of the addresses at the Westminster Conference which you so kindly sent me. The get-up is admirable, and I trust it will be a message to many.

If our readers will compare what we said in our last issue with the above letter they will, we think, agree that we spoke with authority, although greatly regretting the stern measures necessitated.

Deputation Work.—All arrangements had been completed for a deputation from the British Council consisting of the Rev. J. Russell Howden, B.D., Vicar of Southborough, the Rev. W. Fuller Gooch, and our General Secretary, to visit Denmark, for meetings arranged in Copenhagen, Aalberg, Aarhus, Odense, and Vaile, leaving London on Monday, January 30th, but a few days previously a telegram was received from Copenhagen asking that the deputation might be postponed on account of the serious epidemic of influenza in Denmark. Such an issue, entirely unexpected, and causing some inconvenience to those who had made arrangements for pulpit supplies in their absence, can only be accepted in the light of Divine purpose which may be clearer later. Other foreign deputations are under arrangement, and everything possible is being done to encourage and extend foreign interest, particularly on the Continent of Europe. Other Alliances and Federations have been called into being, some endeavouring to promote international friendship, and this through the Churches as such. It should be borne in mind that while the Alliance embodies amongst its objects the union of Protestant Churches and Christians, its spirit is both superdenominational and supernational, in the sense of the intercessory prayer of Our Lord and Master recorded in St. John xvii. It believes the true Church of Christ is composed first of individuals, and is therefore supremely an Alliance of Evangelical Christians. It, nevertheless, encourages all efforts towards the Reunion of Protestant and Evangelical Churches, in Truth and Love. It does not contemplate reunion with the Roman Catholic Church, against the errors and intolerance of which it is a standing protest and witness. The General Secretary will be glad to hear from any centre where a deputation from the Alliance will be welcome, and it is prepared to bear the expenses of the same and provide speakers. Mr. Gooch has two excellent lantern lectures on the home and foreign work of the Alliance available. All communications should be addressed to the Central Office, 19, Russell Square, London, W.C. 1.

The Supremacy of Love

By Rev. R. C. Gillie, M.A.

We are called to-day to confession and thanksgiving, and if we are to confess aright, if we are to give thanks aright, we must have a standard by which to judge our life, and to judge the life of the Church and of the nations. There is obviously only one standard that can be really adequate and really supreme, and that is, the standard of Love. Love, we are told, is the very essence of God's being, and love, we are also told, is the consummation of the perfect life. "God is Love." "Love is the fulfilling of the law." We want to look back, and look within and say, "How are the deeds and thoughts and feelings of men, yes, of Christian people—how are they to be viewed and judged and tested by Love?"

There are three things about Love that the New Testament reveals to us, and that Our Lord by His life and death has made clear:—Love is the great principle. Love is to be the great passion. It is also the great possibility.

Love is the universal principle. It is to take the place of law, it is to express and demand what law could never express or demand. It is applicable in every situation, in every type of experience. There are to be no exceptions. "Love your enemies." You may not be able to forgive your enemies at once, because according to the Gospels there is a condition before forgiveness, and that is, repentance. There is a recognition in the New Testament that you may have to cease relations with people because they fail so entirely to repent. But there is no exception in love. You have to continue goodwill to the man who does not repent, to the nation that does not repent. Love is a universal principle. St. Augustine, that great Evangelical father, said a very bold thing once. He is almost as bold as the New Testament, and that is saying a great deal. He said, "Love, and do what you please;" and if we love another with the love that God grants, you can do what you please. You do not need law, because you cannot love rightly without having your eyes always on the Source of love, and the Source of love lived the perfect life. Love is, then, the universal principle.

Next, *love is to be a passion.* Christianity contributed a great deal when it raised love from being a virtue, imperfectly recognised and partially valued, into a universal principle. Christianity did much more when it sent forth love as a passion. Love is a passion in God. "God *so* loved the world." And love is meant to be a passion in men. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and it goes on, "Thou shalt love thy neighbour as thyself." A man attempted to translate what that meant into modern language, and he said, "You have to feel towards every person as you feel towards the person to whom you are most attached." That is a hard saying; but the truth is, that the only way to use love as a universal principle is to be possessed by it as passion. You can do things in the warmth that you cannot do in the cold. You can love men and women when you cannot like them; you can have goodwill towards people when you have a real passion and affection in your heart that you could not have if you were looking towards them only with cold beneficence. There is no doubt that Our Lord went through life with a passion of love in His soul, and the biggest condemnation of Christians that I know to-day, under which I am conscious of failing, is, that whilst to some extent we are struggling to establish love as a principle, we have so largely failed to reveal love as a passion.

So the great word comes: Love, a possibility. That is what we want to write upon the world to-day. The world is slowly coming to conclude that there must be in men and women and nations a new spirit of goodwill; and our great newspaper, *The Times*,—still great, though many people would say it has lost some of its former eminence—has more than once during the past year been emphasising the necessity of a change of heart. But, as Canon Burroughs says this morning in a trenchant letter in the same paper, it is very difficult for newspaper people to advance a stage further and say, the only way you can get a change of heart is by getting it from God. It is only God Who can transmute love the principle into love the passion. As we have been reminded—"The love of God is shed abroad," poured out by the Holy Ghost into the hearts of men. When we go to the Cross and see Our Lord there, through Whom the sin and pain of the world mounts up to the heart of God, then we know that love is a possibility for us; and, as Our Lord said in His great parable, when a man has been forgiven a two and a-half million pounds debt, what a scoundrel must that man be when he goes and takes another man by the throat and demands from him the payment of a debt of only a hundred silver pennies, and refuses to forgive him. We have been forgiven as

* Address given at the Universal Week of Prayer, Central Hall, Westminster, January 2nd, 1920.

individuals, as Churches, as a nation, wonderfully forgiven, and if there is not springing up and answering back a tide of love, then condemnation is heavy upon us. And so love, a great universal principle, is to be a great passion abiding and expanding, and it is a possibility because God has shown us His heart of love, and is ready to pour out His Spirit of Love.

You can apply that for yourselves for Thanksgiving and for Confession. There is much to thank God for, as our chairman (the Master of Kinnaird) has been putting before us so clearly and directly. There is more of goodwill among men, as a captain of industry has said in *The Times*, this morning. There are signs of something like a true compact in sad bloodstained Ireland. There are tokens of a real movement towards the establishment of compacts of reconciliation and amity between nations that have long glared at each other with anxiety, and with distrust. And in the Church, though Reunion has, so to speak, slackened in speed, it has not diminished in volume. There is much to thank God for, tested by love. But, tried by the same standard, there is also much to confess. We have sometimes rebuked without the spirit of love. It was right to rebuke, but love should have been ascendant. We have praised not always in the spirit of love, and so our praise has appeared very like flattery. We have sought to win others, but we have not loved enough, and so our attempt has been cold and without point. Love, love Divine, love Almighty — that is what we need, and it is when we see the life which Our Lord lived, and the vision which He made real, that we shall go on our knees to thank and to beseech God.

The Ipswich Revival

(Notes of an Address delivered on January 11th at Westminster Congregational Church)

By Rev. F. B. H. Macpherson, M.A.

I SHOULD like at the outset to express our gratitude to the Evangelical Alliance and appreciation of its present action. During the War it did unique service in gathering persons of many opinions, but of one faith, in its great meetings of intercession. Now it is rendering a similar service. God is working in Revival. The Alliance is seeking to collate the facts and from them learn *how* God is working. It is the scientific method. It is the spiritual and believing method; and all Christian people must find themselves debtors to the Alliance for pursuing it.

I.

I have been asked to tell something of the Ipswich Revival in which for a week during October I was privileged to take part. Of the reality and greatness of that Revival there cannot be any doubt. In thirty-eight Churches of all denominations service was held every night for a week, and there were several Churches in which services went on practically all day. No section of the community was overlooked. There were open-air services, services for the deaf and dumb, for school boys and for school girls, for teachers, for clergy, for business men, for business women, and for the unemployed; while there were special missioners to the prison and to the public houses.

As a result one felt that for the week one was in a town wholly given over to religion. If one went into the streets at a quarter past nine when the Churches were emptying, one found oneself in crowds like the crowds one sees in a factory district when the workers are coming out for meals. The Daily papers set apart a Mission Column and appointed one of their staff to see that it was always filled. The Cinemas, without being asked to do it, took the matter up and each night exhibited some slide like this: "Ipswich is moving towards God: are you in the procession?"

Two of the great meetings stand out as memorable. One was a Dedication Service in Tacket Street Church. On the closing night of the Mission there the Rev. Lionel Fletcher of Cardiff who had been the Missioner, asked all Christian people who had decided to make a re-dedication of themselves to come forward and shake hands

with him as an outward and visible token of their decision. For half an hour there was a steady procession of resolute persons—young, old and middle-aged—passing up one aisle to the platform and down another, and one was made conscious of profound emotion, a sense of quiet spiritual determination.

Then, of course, there was the great Thanksgiving Service in the Cornhill, attended by a concourse such as has rarely, if ever, been seen in Ipswich when, accompanied by clergy and ministers, and the Mayor and Corporation, the Bishop, like a modern Savonarola claimed the town for God. "In humble thankfulness we claim for God this town of Ipswich, its streets and lanes, its private houses and public institutions, its industry, trade and commerce, its joys and sorrows: and all its corporate life we offer to the joyful, active service of our Lord and Master Jesus Christ." The Mission had been directed not only towards the conversion of individuals, but also towards the creation of a soul in each congregation and in the town. And with the Lord's help it had, in a wonderful way, achieved its purpose.

II.

There are some impressions of the week which remain with me, and I should like to say a word or two about them.

(*a*) One was impressed by the way in which preparation and spontaneity joined hands and went along side by side.

In the work of Revival organisation and preparation sometimes do not seem to count. "The wind bloweth where it listeth"; and even though the sails be set it does not always fill them.

But at Ipswich there was long and thoughtful preparation; and God blessed it. For nearly two years the Mission had been kept in view. The time had been spent in securing Missioners, in visiting non-church-goers, in perfecting arrangements, and as far as possible in bringing all the Christian forces of the town into line.

And there was not only the arranging of details: there was a preparation of mind and heart. As the months went on with the great week in view there grew up a kindlier feeling and a better understanding and a closer co-operation between the Free Churches with their different sections, and the Church of England with its different sections; and the result was that when the day of the Great Advance came it found all ranks closed and ready to go forward.

But there was more than that. There was not only preparation of heart and mind; if I may make the distinction, there was preparation of *spirit also*—an intensive preparation by means of increased communions, of gatherings for prayer and consecration, and of a preparatory Mission conducted by Mr. Fletcher.

These preparations God blessed; it must have been because of the fine spirit in which they were carried out that He accepted them and poured into them His own quickening spirit.

I mention these things because they seem to offer a model for similar missions on the scale not of a congregation, but—as in the case of Ipswich—*of a town*.

(*b*) A second impression, very ineffaceable, was that God set His seal on many varied messages and many varied methods. No one who was in the Mission can question that.

There were all kinds of Missioners. Mr. Douglas Brown was in one corner of the town, Father Vernon Johnson was in another. Between these two there was a range of widely-varying men and women. Each had his message, and judged by all available signs each message was blessed. Perhaps those with whom I came into closest touch had been most deeply stirred by what I might call the Student Christian Movement message with its Gospel of *the Kingdom* and its *burning appeal for service*.

And there were all kinds of missions—one mission was to *the outsider*, another was to *the Church member*. Each in its own way achieved a purpose. I know of one Church, not a large one. The Mission in it was directed towards rousing the congregation and making it fitter for service. At the close of the week the minister asked the young men and women who were willing to help him in any branch of work to wait behind. Nearly forty waited and volunteered. That, I believe, is work of the best kind—work for *the long result*.

I have just returned from a few days among our rural Churches in Northumberland. As I passed through the dales I could not help noticing how many and varied are their beautiful rivers—some narrow and turbulent, some broad and deep and quiet and smooth-flowing. But all alike are in God's fair landscape and all alike flow into His great ocean.

Something parallel to that was the thought I brought away from Ipswich. We have perhaps been too apt to make our expectations of Revival run on certain well-defined lines; to associate it with certain symptoms, certain messages and certain methods. In the Revival of to-day God is showing us a new thing. He is reminding us that He has one Gospel, but that He has *many* messages and *many* messengers and *many* methods.

Washington and World Prayer.*

By the Rt. Hon. Sir Willoughby Dickinson, K.B.E.

On this day in the Week of Prayer we are asked to pray specially for the Nations of the World and their Rulers. In the first place we are met alone before the throne of God. In almost every other country this Week of Prayer is being observed by similar bodies of men and women, and the subject of to-day's intercession is common to them all. And, secondly, God does not measure prayer by its volume. God does not listen to a crowd merely because it is a crowd. To the Divine Being, Who sees with equal interest the fall of a sparrow and the creation of an universe, there also has no importance. The measure of prayer lies in its earnestness and its faith, and thus in this respect all men may start on equal terms. It is a proud and ennobling thought that God has placed in the hands of the humblest human being the omnipotent instrument of prayer. As St. James has said: The effectual fervent prayer of a righteous man availeth much.

So we need never fear to exert this power to attain the apparently most unattainable object, and it is therefore in no way presumption to ask you to-day to pray for the nations and their rulers; that is to say, for the whole population of the globe.

But it may be asked: How can we pray for a nation? We can pray for a person, for he has definite attributes, his body, his mind, his conscience and his soul. A nation, you will say, is different; it has none of these. It is but a conglomerate of individuals, each guided by his own conscience and swayed by his own passions. It can have no corporate sense to which one can appeal. But are we sure that this is so? If it is, we must restrict our attention to the rulers only, a few individuals who in themselves are but feeble and transient figures on the stage. But I am convinced that this is not so. I believe there is a soul of a nation, there is a national conscience and a national will. And just as God speaks to a man, so He speaks to a nation. Just as He gives to man the power to choose between good and evil; just as He gives to every human being perhaps once or twice a chance which he can take or leave, so He acts towards nations. History witnesses to this incomprehensible but incontrovertible fact. Nineteen hundred years ago the Jewish nation had its chance, and it lost it when it chose "not this Man but Barabbas." The Roman Empire rotted through the prurience of its populace. The Spaniards and the French nations have twice or thrice thrown away their chances. The German nation lost its chance between 1906 and 1914, when German militarists were fanning into flame national passions, and when, if the conscience of Germany had spoken out, it could undoubtedly have prevented the Great War. I always think that England and Russia were offered their chance in the end of the 19th Century, when by his famous rescript the Czar of Russia had called upon the nations to abolish their armies and navies. Amongst those who responded to his invitation to meet at the Hague for this purpose none responded more readily than Britain. Our Government presented to the conference a scheme for compulsory arbitration, and was disappointed when other Powers refused to support it. And yet, within a year or two after that, Russia was engaged in war with Japan, and England in a war with the Boers. In both these instances had we acted up to our former professions the issue might have been settled by peaceful methods, and the world taught a marvellous lesson in international honesty and self-restraint.

Now it would seem that America is being offered her chance. Hitherto she has posed as a peace-loving nation, of her own free will, dispensing with both Army and Navy, and for this reason she has been singled out as a great object lesson by those who have preached against war and against preparations for war. To-day she has been dragged on to the threshold of militarism. Will she have the strength to break the net before she is too far entangled in it? For the first time in her history America stands out now as a possible aggressor. Can we persuade her to abandon this alluring but dangerous rôle? Fortunately, the conscience of the American nation has been aroused. In fact, it was largely in response to the pressure of the religious organisations of the United States that President Harding summoned the Washington Conference. The first result of his action has been of immense importance, since it has made the whole world stand at attention, and ask itself, "What do we want armaments for?" This is no small gain, for the world is very hard to awake on questions such as these. But what will come next? If the conscience of America merely satisfies itself with limiting capital ships in some ratio or other, or regulating the number of submarines and other engines of war, no real advance will be made towards peace. Nations can fight with ten ships each as readily as they can with twenty each. Indeed it might make war more likely, inasmuch as it would be less expensive. I confess to a feeling of uneasiness as to the trend of the Washington Conference. I cannot forget that the Hague Conference was called together to

* Address given during the Universal Week of Prayer, Central Hall, Westminster, Wednesday, January 4th, 1922.

has the work of leading them to the true source of permanent blessedness in Christ.

The Bible and Total Abstinence A Trade paper recently devoted many columns to the exposition of the attitude of the Bible to total abstinence. The writer had mastered the contents of Scripture; had read widely; and his argument is hard to refute on the ground he has chosen. There is in humanity a latent manicheism — to give a long technical name to a very common line of thought. A thing does harm to many—it is, therefore, harmful, and under all circumstances it must be considered harmful. In fact, it is evil in itself. On some such lines many justify their total abstinence, and strive to explain away the teaching of Holy Scripture and the practice of Our Lord. It is right, morally right for men to be total abstainers. Those who abstain have no right to judge others as doing something morally wrong when they do not say they are bound to abstain. Our Lord did not abstain. In His time wine was the natural drink of the community, and, as far as we can discover, drunkenness was comparatively rare. With us, to-day, drunkenness is a soul-destroying vice, indulged in by many people, and the life of the community is made often miserable by those who indulge in intoxicating beverages. St. Paul appeals to us on the ground of loving self-denial, to abstain from that which works evil to our brethren. That appeal is as living to-day as it was when first written, and true temperance is inculcated when people are taught that to prevent others falling into temptation and to escape the risk of becoming a slave to drink—as so many become—those who are Christ's are bound to consider prayerfully the claims upon them. When we give bad reasons for right conduct, and found our attitude on grounds that will not commend themselves to fair thinking folk, we are liable to do untold harm. The cause of temperance has in the past been grievously injured by intemperate advocacy and Christians must have nothing to do with arguments that reflect on the character of Our Lord. This is unconsciously done by the earnest speakers who do not weigh their words, and fall into the mistake of making things evil in themselves which are only evil in their abuse.

Higher Literary Criticism It is perhaps unfair to make too much of the incursion of a well-known novelist into the field of criticism, but his article in a widely-read paper is informing from more than one point of view. In the higher criticism there is of necessity much conjecture. A writer could not have written in his age what we find attributed to him; therefore, he could not have written it at all. The occurrence of a certain name, or phrase, is a sure and certain sign that the writer wrote after another writer, and, therefore, his date is later. Then style has much to do with the determination of authorship, and the same man could not possibly, according to the critics, have written books that differ so much in style. Arguing from the character of St. Paul, the writer, to whom we refer, is convinced that the address to the elders at Miletus is genuinely Pauline; he insists that the greater part of the Acts are his memoirs, written by himself, at Rome. "For Paul was the great literary genius of the first century, and to apprehend the greatness of his genius we have only to compare the farewell to the elders of Ephesus, with the texts of Mark, Matthew and Luke, or, indeed, with any other texts of that time." He gives a number of other ingenious grounds for his contention, and, for our part, touching and nobly phrased as is the farewell speech, it is not comparable with the three parables in the Gospel of St. Luke (Chap. 15), and only a man with a theory to exploit could have been so ready to throw overboard the common origin of the Gospel and the Acts, and to discover in the Acts the memoirs of St. Paul, written by himself, in the face of all we know of their history. This type of conjecture was more popular on the Continent than with us; but in recent years we are producing a class of critical writers whose misplaced cleverness arrives at paradoxes just as incredible and unfounded as those that come to us in foreign language. Is there not something charmingly naive in the remark, "Paul had very little to do in his quiet house in Rome, and had reached the time of life when every man writes his memoirs to help the time away." The Paul thus described is not the ambassador for Christ we have learned to love in the incidents recorded in the Acts and in his Epistles.

Modernism It is claimed for Modernists that they are giving the world a conception of Christianity which can be accepted as in agreement with science and history and can create the new world which is bound to arise out of the spiritual disorder of the time, if only the opportunity is taken. What is Modernism? Is it the mystical teaching that is independent of history and ignores the Gospel, relying on immediate knowledge of God for its theology, as well as for its experience? Is it the historical which draws a clear distinction between the

Jesus of history and the Jesus of experience? Or is it the institutional which finds in the Institution—the Church—dogmas that are true to faith, but founded upon assertions and events that have no foundation in fact? It is noticeable that in all forms of modernism there is a strong discrediting of the miraculous as opposed to the verdict of science. Men to-day consider the world to be bound in an inevitable necessity, created by the laws of nature, that cannot be altered in any respect. What is contrary to experience now has always been contrary to experience, and, therefore, the miraculous can never have been true to fact. They forget that the miraculous may be the most natural of experiences when the Son of God is the Personality with whom they are associated; and that One who shared the full consciousness of God was able to produce effects in the domain of experience which were as strikingly outside the normal experience, as His life and character were unprecedented. Modernists claim an infallibility and finality for their conclusions, which are far less humble than that of the Christian, who has found in Christ the Saviour of his sins, and discovers His life and activities to be altogether in keeping with what He was and is. We are astonished by the unblushing self-satisfaction of modernists, that they are able to rewrite the past in accordance with their opinions, without reference to what is recorded in the Gospels, and the influence the records have had in giving them their ideals of Christian love, truth and duty.

Lambeth and Reunion We are thankful that the Archbishop of Canterbury met in conference a number of the leaders of the Free Churches, who discussed with a representative company of Bishops and Anglican ecclesiastics, the interpretation of the Lambeth Appeal and Resolutions. It will probably be found that the Committee appointed to elucidate the real meaning of the famous document will discover the ambiguities that lie in the two words "recognition" and "commission." Are the Churches without the Episcopate full Churches of Christ, and have non-Episcopally ordained ministers of the Word and Sacraments the full prerogatives of those who have been Episcopally ordained? When once these two questions are decided, then the two sections of reformed Christianity will understand where they stand in relation to one another. Meanwhile, we learn that the Methodist Episcopal Church of America has declined to consider the Appeal as practicable, on account of the insistence on what it considers to be re-ordination as involving a reflection on the ordination they were given as incomplete. The Archbishop of Canterbury, in a letter to his Diocese, has given an official interpretation to the limitations of the exchange of pulpits. He holds that the letter and spirit of the Lambeth findings should be followed. "Those only can be appropriately invited who are" working towards an ideal of union such as is described in the Appeal. "This means something more than a general wish for closer union, and a personal friendliness on either side. Those whom we ask to preach, should be men who have not only seen with us the vision, but who desire that it should take shape on the lines we have indicated." We are afraid that this will involve a considerable shrinkage in the interchange, for many men who yearn for reunion and desire and are willing to accept unity with Episcopacy, cannot see their way to accept the "commissioning" in the Appeal. Perhaps it is as well that there should be clearness of understanding in this and in all other matters connected with the relations of the Churches. Ambiguities in the long run lead to far greater troubles than they avoid.

Ireland We need not assure our Irish brethren in the faith, and members of the Alliance, of our sympathy with them in the anxious times through which they pass. Whatever may be their individual opinions on the settlement, they have to accept it as part of the law of their native land and live under its terms. We know their fears. We feel with them in their perplexities, and are anxious in every way to prove our fellowship with them. The future is in the hands of God. There are signs that some of the leaders of the Free State are willing to extend to them every liberty and privilege they enjoy. It is the plain duty of Irish Protestants to do nothing that will make the government of their native land more difficult for its new rulers. They have always been the friends of constituted authority, and have shown a spirit of law abidingness that is exemplary to their fellow citizens. No Churches have been so free from internal trouble as the Irish Protestant Churches that live in friendship side by side. In all respects the Protestants in the Free State have borne trials and hardships in a way that deserves the goodwill of their Christian brethren in Great Britain. Now that the whole character of the régime under which they live has been altered, they will place whatever knowledge and gifts they possess at the service of their fellow countrymen, to ensure, as far as they can, the peaceable government of themselves and their neighbours. We expect, too, that the Churches will be drawn closer to-

gether by the stress of circumstances; and we ask our readers to pray earnestly that those who have special responsibilities in the Churches may be guided aright by God. They need wisdom and the illumination of their minds, hearts and consciences, to choose what is good and avoid what is evil. They value our sympathy and our comradeship with them in the Gospel. We can never forget that three hundred thousand Protestants are citizens of the Irish Free State.

A Champion of the Faith

Few men at eighty-five preserve the full vigour of their intellectual powers. The Dean of Canterbury is an exception, and, in his hale old age, he is able to fight the battle of truth with as great enthusiasm as in his early days. His mind is still young and flexible. He reads and thinks, administers and preaches with a strength of purpose and definiteness that are the wonder of his friends. No man in our time has been more fearless in his defence of Evangelical truth. He met the great attack by Huxley and Tyndall on the faith, and his articles made a deep impression on the public mind. He contrasts the care bestowed by the clergy of his youth on their sermons, with the method of preparation that is now too frequent. "We young clergy were expected to study standard English theology much more than is the case in these days." Is one cause of the weakness of the Churches the lack of knowledge of the faith, based on study of the Scriptures and the standard theology of the past and present? Do men think they can preach anything to congregations without emptying the pews? For many years Dean Wace has been a Vice-President of the World's Evangelical Alliance, as well as a frequent speaker on its platforms. On the occasion of his eighty-fifth birthday, the Council sent him a congratulatory message, which he acknowledged in a most felicitous letter. We hope that his wish may be realised, that he may be spared to contribute something to the steadying of opinion in the Church of England by leading it to expel the Roman and Rationalistic leaven that has unhappily infected its ranks.

Teaching the Bible

We have been much impressed by the Report of the Committee appointed by the Minister of Education, which lays stress on the reading of the Bible. It states that the Authorised Version "is among the English classics, and has been the most influential of them all, as well on English literature as on life." They state, "At the present time the Bible is probably less widely read, and less directly influential in our life and literature than it has been at any time since the Reformation." This is a terrible indictment of our British Christianity, and we have not seen anywhere an attempt to refute it. The Bible is not read by as large a proportion of the reading public as in the past. In consequence of this, we see the little resisting strength of many to attacks on the Word, which personal knowledge would have enabled its defenders to repel successfully. Is it not a matter of more than local church importance to restore Bible reading to its proper place? No longer under contemporary conditions are children educated in the home as much as in the school. If the schools make Bible reading an "extra," and if the religious teaching in our schools is either perfunctorily given, or not based on the Bible, then the children of to-day will become the men and women who ignore the Bible. Nothing has been more discreditable to our common Christianity than the long drawn-out battle in the schools over religious teaching. When a lay body regrets the neglect of Bible reading, the fault must be placed at the feet of those who have not used the opportunity of giving the child mind the knowledge of the sacred text, which can alone educate them in the truths of Christianity. If it be at all possible, we hope that the leaders of all the Churches will take to heart the verdict of the Committee, and will arrange for the speedy settlement of the religious education problem, so that every boy and girl brought up in our schools will find religious training based on the Bible part of the regular curriculum. We know the difficulties and the inherited antagonisms, but the time has come for the difficulties to be overcome, and the antagonisms abandoned, for the sake of the children of the future and the spiritual well-being of the community.

Missionary Problems

We have long looked to the mission field to give the lead in the settlement of many questions that demand attention. In an age like the present, the flexible conditions that existed in early Christianity, are repeated in the foreign line more than in the base. The late Principal Lindsay drew attention to this in his masterly volume on the Christian Ministry. Now the Missionary world is faced by questions that are unlike those we meet in the home field, but must be solved under the guidance of home leadership. The best means of bringing the heathen to the knowledge of Christ are not as easily determined as most of us imagine. For our part, we believe that the "foolishness

of preaching" is still the divinely ordained method, and the presentation of the Gospel by men on fire with a passion for the Redeemer and the souls He died to save will be found as efficacious as it has ever been. Education has a large place of necessity in our missionary activities, and the provision of a body of well-trained men and women, who know the Truth and are fitted to declare it to their fellow countrymen, is a duty that cannot be neglected. In India, in the past, there was no difficulty in filling our colleges and high schools with students, who were willing and ready to receive instruction in Christian truth. Now this is changed, and Government aid, which is essential for the maintenance of many institutions, will only be granted where there is a conscience clause, permitting pupils to absent themselves from religious teaching. Are the missionary teachers to continue to teach these pupils, and by devoting their time to purely secular instruction of men, do they fulfil the missionary commission? The difficulties are very great, whatever the decision may be. Committees at home are divided, and it is not as easy as it seems to arrive at a conclusion. Frankly, many hold that the educational policy has not led to the results anticipated, for the schools train, and the children taught do not remain Christian. It is argued, that under the new system as many will be attached to Christ as under the late regulations. It is not a case for dogmatism on either side. When all the facts are known, a decision will be easier. The Churches give their best thought to the subject and prayerfully wait the guidance of the Holy Spirit.

Common Prayer

One method of meeting the new situation has given rise to much heart searching and discussion. It has been suggested that a prayer gathering of all students—Hindu, Mohammedan and Christian—may be advisable, provided the prayers be offered to God, Whom all worship in one form or another, without any reference to the name of Our Lord. Here a stupendous and novel principle is raised. Undoubtedly there are thoughts in common between all who call upon God. But can Christians, who know God as revealed in Jesus Christ, believe that the Gospel of Our Lord is advanced by uniting in prayer to the God and Father of Our Lord Jesus Christ with those who offer the prayer in a very different sense to the Supreme Being in their faith. We believe that God is One, and that when He is worshipped ignorantly He is still worshipped, but it is very difficult to accept the position that Christians may join with non-Christians in common worship. We know that the influence of comparative religion is very strong with many minds who are convinced that the imperfect may be a stepping stone to the perfect, and it is much better by seeing what is common to all to build on, that to the attainment of the highest. Is this a right method? Intellectually there is much to be said for it; but in the approach to God in prayer is there not an unreality—a surrender of principle—that makes common prayer impossible? Will it, in the long run—apart altogether from the vital principle involved—bring about the conversion of the Hindu and Mohammedan? We do not think so, and believe that the vast majority of the supporters of missionary effort in this country will agree with this view. It may be said, "How is it that the World's Evangelical Alliance regrets so deeply the unwillingness of Roman Catholics to join with Protestants in prayer to God, and permits the writer of this note to protest against the surrender of the claim that Christians should not join in Theistic service with those who are not Christians?" The reason is plain. We do not consider the Roman Catholics when they bow in prayer to worship any God, but the God of the New Testament—we share with them all the Catholic doctrine of God-head, and the prayers we address to Him, through Jesus Christ, are addressed in the same sense to the one great God, Who is revealed to us in His Son. To break down the barriers that separate the Christian from the non-Christian is a very different matter, and, in our opinion, does much to overthrow the whole basis of missionary enterprise, in obedience to the great command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

"Christians do not devote themselves to prayer for others because they are living on a plane which violates the conditions of effective intercession. It passes comprehension how some men can expect to believe in intercession as the mightiest force wielded on earth, in view of what they tolerate within the chambers of their imagery, in their motive life, in their attitude and spirit towards others—not to mention outbreaking sins and practices."—JOHN R. MOTT.

World Mission Notes.

The Indian Conscience Clause

Elsewhere we have written on the Conscience Clause perplexities which are now agitating the minds of all Boards that have Missions in India. The Educational Institution to which we referred in our last issue, is not in India. We have been much impressed by an article in a secular Indian paper, which says: "If by a conscience clause Government deprives Missionaries of their opportunities of teaching religion, it will also deprive India of the finest body of teachers it possesses, a body of teachers it cannot hope to obtain in any other way than through the opportunities for religious work, which the present system affords." The local Indian Governments are arranging the operation of facilities for giving religious instruction in different ways, and it may be that in some districts they will be satisfactory, and in others they will block the way to efficient teaching. Never was there greater need of prayer in connection with the religious education of the children placed in schools officered by Indian Missionaries. On the decisions to be arrived at during the coming months the whole future of mission schools and colleges may depend.

Indian Reunion

The negotiations in progress in Southern India, for the creation of a United Indian Church, have now to face a real difficulty. In the future missionaries will continue to be sent out from non-Episcopal Churches, and their status will have to be determined. The union scheme provides for the status of existing non-Episcopally ordained Missionaries, and the ordination by Bishops of the native ministers of the future. But what will be the status of men who go to take part in the work of the Church, and are in a recognised ministerial position in their home Church? This question shows that the whole Church life of to-day is one, and what affects the vitality of a far distant field reacts on the Church as a whole. We are convinced that the spirit prevailing in the minds and hearts of those who have done so much for unity in South India, will face and solve satisfactorily the new perplexity. After all, these matters of organisation can always be solved if there be the will for union, and the comparatively few exceptional cases that will arise ought not to be a barrier to the consummation of the hopes of Indian workers for Christ.

China

The Washington Conference has concentrated the eyes of the Christian world on China and its needs. The three Chinese representatives were educated in a Christian College, and two of their staff are distinguished Christian workers. Their appointment was objected to by the Chinese military party, who feared their influence would be exerted on the side of peace. China, during the past ten years, has undergone a revolution, the effects of which are not realised by British Christians. Public opinion has come into being as a regulative force, and the hatred felt for foreigners has been turned against Japan. Socially, intellectually, and industrially, an awakening has been noticed, but there is no moral awakening. "Political corruption has been as bad as, if not worse than, it was under the Empire." The importation of opium has been stopped, but there has been a recrudescence of the growing of the poppy, and, what is worse, morphia and cocaine are being smuggled into the country in large quantities. This is a dark picture, and, unfortunately, the facts support the contention that, in spite of advance in freedom and in material and educational progress, there has not been a corresponding moral change.

Chinese Missions

Dr. Warnshuis, in a most informing article in the *International Review of Missions*, tells us that the people are willing to hear the Gospel, but this is counterbalanced by the effects of the peace that ended the war, in its provisions as regards China. He sounds a warning against "any cheap, superficial version of a social gospel, and any presentation of Christianity primarily as an effective and inexpensive nostrum for all national ills." Fortunately a great outburst of Evangelistic zeal is evidencing itself. "A new religious climate is being produced, a different spiritual atmosphere is being created and this cannot be described in tables of figures. In the conditions that are beginning to prevail in China men and women will be won to faith in Jesus Christ in larger numbers and more rapidly than was possible in the past." This is good news and we note that accompanying the spread of the truth, is a growing desire for Christian union. "Above almost all other things Chinese Christians want Church union."

EVANGELICAL CHRISTENDOM

Wherever there is deep evangelistic zeal there is the craving for the outward exhibition of brotherhood in Christ.

A Lost Opportunity

Unfortunately we have lost a great opportunity in West Africa, where the Liquor traffic is the source of ruin to the bodies and souls of the natives. It was at one time probable that the liquor traffic would be prohibited by international arrangement. This is not now the case. British traders have captured the trade which is somewhat regulated by the prohibition of "trade spirits" which are hard to define, and cheap whisky is being imported in large quantities. A writer in *The East & The West* says: "There is little doubt that the re-registering of the various liquor marks has opened up a new avenue for the liquor traders along which they see possibilities, and they are now trying to ascertain what brands can be shipped. In the meantime the French on Guinea Coast, for various reasons, have not put into operation the terms of the Convention, consequently trade spirits and all other kinds of liquors are being sent out. "No one who knows West Africa can fail to see what an obstacle to moral and religious progress has been raised by the continuance of the traffic in cheap spirits. The end is not yet, for the day will come when the natives will be protected against the sale and distribution of an enemy to their well-being."

The Mohonk Council

We live in days when unfamiliar names become historic. Mohonk Mountain House in New York State is a great rambling hotel where card-playing is prohibited and family prayer is conducted. It has a Conference Hall where missionary leaders from many lands met to consider problems that concern the life of all Missionary Churches. Neither Germany nor the Roman Catholic Church was represented, as some Germans hold that as long as their missions are excluded from allied territory and calumniated they cannot take part in international conferences. The Conference decided that broadly speaking there was no foundation for the sweeping charges of disloyalty and treachery hurled against German missionaries during the war. This is an important resolution, for it has been come to unanimously by those who were for the most part citizens of nations at war with Germany and who never showed themselves unpatriotic. For our part we are thankful that the Council arrived at this conclusion, for everything that relieves the servants of Christ from an unjust stigma is a cause of rejoicing to their brethren. At the same time the Council declared that the old paternalism of German missionaries is no longer possible in the post-war world.

Catholics and Co-operation

The Secretary of the Society for the Propagation of the Gospel attended the Council. He writes: "A Catholic Churchman makes it clear from the first that he cannot share the altar or the pulpit with those who outwardly, at least, are not in communion with his Church. He stands quite clearly and definitely for creeds and sacraments and order, which he believes—and, as I hold, truly believes—that he shares with the Roman Catholic and the Eastern Churches." In the Bishop's opinion he stands for a wider unity than any combination of Protestant Churches can offer. But this does not mean that the Bishop is exclusive in his outlook. "Because he is able to find God in Churches which are not in communion with his own, the Catholic Churchman is able in turn to contribute something which God has specially given to the Church of which he is a member. He can learn from others without surrendering a single conviction of his own; and because others are teaching him, he is also teaching others." We are convinced that the more brethren meet together in conference for the consideration of great practical problems they will recognise that the brotherhood they share is far deeper than the differences which separate them.

Personality, Race and Nationality

Dr. Mott says "the achieving of international co-operation is a matter of personality rather than of nationality." We go further and say that the achieving of successful work for God depends on personality more than on any other consideration. In the long run it is the personality of the missionary that overcomes racial and national prejudices. It is the personality of the leader that makes smooth the difficulties that arise when other leaders meet him, whether they be of his own or other races. Is it not the fact that the universality of Christ in His appeal to all men of all races depends on His Personality? There are some men who, while never losing their strong sense of nationality, reach the level of an international appeal through their identification with the Saviour. Language may separate more than race, and even when languages fail to convey thought,

it is true that personality aflame with love to Christ makes itself felt. Dr. Mott adds: "Failure in the spiritual life is the most fundamental weakness in International co-operation." This is the most painful sentence we have read from his pen. If the leaders fail in this respect, what of the followers? We are driven to humiliation by these terrible words.

The St. Jerome Society Nineteen years ago the late Pope was the first President of the Society of St. Jerome, founded to circulate the Gospel and the Acts in the Italian language. In the course of its existence the Society has circulated nearly four million Scripture portions in addition to more than ten million—since 1919—leaflets giving the Gospel and Epistle for the day in Italian. We are indeed thankful to learn that the Roman Church in Italy is thus circulating the Scriptures. It is not too much to say that, as in Spain so in Italy, the work of bringing even parts of the Bible to the notice of the people is the direct fruit of the labours of the British & Foreign Bible Society, whose colporteurs have worked faithfully for so many years. Last year the British & Foreign Bible Society sold in Italy twelve thousand Bibles, sixteen thousand Testaments, and one hundred and twenty-eight thousand portions. This has been going on for many years. The faithful work of the Bible Society has borne fruit, and the awakening of the Roman Church to the duty of Bible distribution is an outcome of its activities.

Spain and its Protestants In our last number we told of the efforts made by the Bible Society to circulate Scripture portions among the soldiers engaged in the Moroccan campaign. There are a number of Spanish Protestant soldiers whose position is very isolated. It requires more than ordinary courage for a young Spaniard to declare and practise his Reformed faith in the ranks. Their brethren, recognizing this, raised a fund to give a present to all Protestant soldiers in the Army, and more than sixty have been reminded in this manner of the prayers and sympathy of their home friends. What a change in Spain! Ten years ago soldiers were sent to prison for refusing to go to confession—now they are permitted to act in accordance with their consciences without military censure. Even Spain makes progress in religious freedom.

The return of the Rev. W. Y. Fullerton We congratulate the Baptist Missionary Society on the return of the Rev. W. Y. Fullerton in good health. Mr. Fullerton was compelled to take a long sea voyage "to the ends of the earth" and yet he was never off duty. He found in the antipodes a missionary spirit as keen as any he meets in England. But he discovered, as he had not before realised that his brethren in Australia and New Zealand thought of the Mission Field in terms of East Bengal! Time was when we could look upon one field of labour as the special task of the Church of a country, but to-day we suffer from spiritual short-sightedness, if we only think of the work that God is doing through His servants from the point of view of his own pet sphere. Mr. Fullerton is deeply impressed by the certainty of great immigration to the British white Dominions, and he urges the home Churches to make provision for the spiritual needs of the newcomers.

Fanaticism in the Congo It is not easy to avoid an explosion of fanatical fervour among African people. They bring with them into Christianity ancestral weaknesses and never lose their national characteristics. On the Congo considerable difficulties have arisen through the Prophet Movement headed by a man named Kimbangu. It was thought that the Belgian local administrators would handle sympathetically the ebullitions of good men whose martial ardour was not militancy from the earthly point of view, but a convinced expression of the onward march of the Church of God. The Belgian authorities considered the demonstration warlike and dangerous to the State. Accordingly a number of persons were arrested, and their leader has been sentenced to death. These childlike people have done nothing opposed to the criminal law. They have been misunderstood, and it is expected that the influence of the missionaries may secure for them kindlier treatment.

Mrs. Lloyd George and the Bible An extraordinarily enthusiastic meeting of the Liverpool Branch of the British & Foreign Bible Society was made memorable by the address of the Premier's wife, who said "If a statesman, building up a great nation, had to choose one book to build up the character of its people, there is no book that can compare

with the Bible in that respect. That is one reason why I have always been in favour of its being read and taught in our elementary schools." She concluded by alluding to the troublous times in which we live, and saying: "But whatever troubles we may have to face, as long as our men and women are brought up on the Bible, even the gates of hell cannot prevail against Britain." The last report of the British & Foreign Bible Society is a striking document. It tells of a total circulation of eight and two-thirds million books! Ten new languages have been added to the list, and who can tell what this means to the missionaries who were among the people speaking these tongues.

The Bible in the Mission Field

In spite of disturbing notices that reach us from time to time of missionaries abandoning their grasp of the Bible as the record of Divine revelation, there is every evidence to show that converts do not follow them in their extravagances. Even in those centres where the foreign workers have departed from the teaching of the Bible on its authority, the native Christians find in it the support of their souls and the food of their spiritual sense. One says: "This is the book which cures you at once when you are angry." "It satisfied the hunger of my heart; and three years ago I believed in Jesus Christ." "What a wonderful Bible we have and how I love it!" We who are so familiar with its teaching, forget its power and freshness to those who know it not, and we are convinced that much of the strange speculation of our day would be quickly sent to rest if only the Bible were more read at home.

The Week of Prayer in the Mission Field

Already we have had sent us copies of the Week of Prayer Programme in many foreign tongues. The Japanese and Chinese Christians offered similar petitions. The people of Czecho-Slovakia joined with the Portuguese in their prayers, and Uganda as well as Spain had the guidance of the programme for the devotion of the first week in the year. No one familiar with the mission field doubts that the World's Evangelical Alliance by instituting the Week of United Prayer has greatly contributed to the growth of Christian unity. Psychologically there is nothing that brings men closer together than praying in common to the one Lord. They think together, and worship having in it emotional as well as intellectual elements has a personally attractive power. It is wonderful to imagine the chain of prayer offered all over the world, and its annual recurrence means refreshment in the faith and brotherhood in work to many thousands of Christian workers as well as to their people.

The International Review of Missions

For ten years this Review has been in circulation among the friends of missions. Sometimes its contents are severely technical, but no number has been without articles of appeal to the ordinary supporters of the work of God in the Foreign Field. The ten years restrospect in the current number shows how much has been done by the Review to enlighten Missionary supporters and Missionary leaders on the needs of the world. A new era is before the Missionary world, and the impact of the new sense of nationality on the work of the Kingdom of God requires special attention. Missionaries everywhere must take care not to involve themselves and their work in political or semi-political movements.

"All the believers in our mission are united in sending thanks to the 'World's Evangelical Alliance' for the programmes for prayer in Spanish, which you have so kindly sent us. They have been very helpful, and we greatly appreciate the privilege of uniting our prayers with you, also the themes have been enlightening to our people. God richly bless and reward you all, and now we go on 'Watching in the same with thanksgiving' for the answer to our prayers which are before the Throne. May this be the best year this world has ever seen for the spread of the Gospel, the salvation of souls, the outpouring of the Holy Spirit, signs and wonders in the Name of Jesus."

(Extract from a letter received Feb. 3rd from Argentina.)

Revival in Esthonia.

Extracts from Rev. Adam Podin's Impressive Letters.

The following extracts from letters from Mr. Podin, the agent of the Alliance in Esthonia and Russia, will be read with interest :—

"It is rather a long time since I wrote to you my last letter, and again the reason has been much work, let of travelling and conducting several missions in various towns and villages. The Lord had sent as a Convention speaker in the month of September, the Rev. G. C. Grubb, with his dearest life companion, Mrs. Grubb. The meetings surpassed all previous meetings as never during the Convention were so many souls saved as then, and the revival goes on. Glory be to God!

"After having ordered all things, we started out to take Missions in some distant places. As those people had never heard an Englishman speaking, and a great many had never seen an Englishman, so Rev. G. C. Grubb was the first English pioneer missionary with his dear wife. The places where we had our Missions were Pernau first. There the rooms were all so small that the largest Lutheran church was offered for our Mission. It was a mission in a real Alliance spirit, too. The young Pastor was leading his choir and the Baptist brother was leading his choir, both doing their best. More than 3,000 souls listened for two nights to the full salvation through faith in the crucified Saviour. At the close of our services the old Pastor thanked God for having sent those two brethren to revive our hearts and testifying the truth, and souls were saved.

"After a few days' rest we travelled some 50 to 60 miles away in the country. There we preached the Gospel in a Baptist Church. On the same occasion they had arranged a meeting in a theatre. This place was secured only six hours before we commenced our meeting. We arrived in good time, and found a good number of listeners. At five o'clock in the afternoon, when we should open the meeting, it was full to the last place, beside many that could not find entrance. This was again a glorious time, as the people had never seen neither heard an English pastor preaching, and something more wonderful when Mrs. Grubb spoke—my wife interpreting her—as they never had heard woman speakers. Coming home to

Rev. Adam Podin, Rev. George Gruen, and Group of Alliance Workers in Esthonia

the village next day we had again services, and souls were saved.

"To shew my friend how hungry our people are after the Gospel, I took Mr. Grubb again with me to an annual meeting in the country. This church was not more than a mile from the railway station, so we walked up to the church. As soon as we could see the church from a distance the whole place was like a bee-hive. Inside full, outside round the church so many that we could scarcely get in. Here we delivered two addresses as there were many speakers.

"From 3rd to 6th November we had again a Conference for believers in our University town, Dorpat. We had our services in the largest Baptist Church holding 2,500 persons; three times a day the place was full, and each night we had meetings in six various other churches as well. Some meetings were so full that 1,000 people or more could not find entrance. Some nights from 30 to 40 came of their souls' distress to find shelter under the blood of the Saviour. They were days again that this place had not seen before. We left the place tired in body, as the whole work and arrangement was upon my shoulders, being the President of our Board, and the responsible person; but we were refreshed in our spirits when we saw souls saved and poor saints cheered and comforted. In Reval I interpreted Mr. Grubb and my wife interpreted Mrs. Grubb in five churches. Souls were saved at nearly every meeting. O how glad we would be if some of your energetic pastors and evangelists would come over and help us.

"My Mission to the lepers is most encouraging. The Lord has revealed His mighty arm and has saved several souls. Now again a new work came into my hands, for which I would ask your earnest prayers. Yesterday I had to go into the Ministerium of Justice. There I spoke about my prison work. To my surprise I found that the Chief knew me and my work in days gone by, and in a few minutes handed over to me an official paper as before, that I have the right to enter as often as I like any Esthonian prison to preach the gospel and give away New Testaments and other religious books to the prisoners.

"We have from 10 to 12 prisons with some 3,000 to 4,000 prisoners. The most of them are Esthonians and some 10 per cent. Russians, Letts and Jews."—ADAM PODIN.

The Bible.

GO, mighty Book, through every land,
Go, mighty Book, through rolling ages;
Thou Voice, the child may understand,
Thou Deep, unfathom'd by the sages!

Thou Sword divine, thou firm-set Rock,
Thou Guide, with whom the wise man goeth!
Green Pastures for the hungry flock,
Whose thro' the living Water floweth!

Great Prophet of the thoughts of God,
Severe or gentle Word in season;
Bright Star, that shew'st the Christward road
To faith sincere and reverent reasons!

Thou bidst us hearken, serve, obey,
As serve the swift-wing'd angel-legions;
Thou light us till the Father's way
Of life and love to utmost regions.

There are, who into shreds would tear
And float thee as a legend hoary;
There are, with graver critic-care
Who prove thee, and discern thy glory.

Go, mighty Book! To friends and foes,
To all the world, thy light be given;
Until at last the laggard close
The Writing in the light of heaven.

Written for *The Bible in the World* by the late CHARLES W. MORTON, of Corpus Christi College, Cambridge, and reprinted by permission.